

A
TREATISE
OF
BAPTISME:

Wherein is clearly proved the lawfulnessse
and usefulnessse of Believers Baptisme; As also
the sinfulnessse and vanity of Infants Baptisme.
With many usefull Instructions, concerning
the same matter.

Grounded upon Ephes. 4. 5.

One Lord, One Faith, One Baptisme.

By ROBERT GARNER. *K*

PROVERBS 10. 9.

He that walketh uprightly walketh surely: But he that perverteth his wayes shall be known.

PSAL. 119. 126, 127, 128.

*It is time for thee, Lord, to work: they have made void thy Law.
Therefore I love thy Commandements above gold, yea, above fine gold.
Therefore, I esteem all thy Precepts concerning all things to be right:
I hate every false way.*

Am. 11.
3 & Printed in the Year, 1645.

A
TREATISE
OF
BAPTISM:

Whether is clearly proved the lawfulness
and usefulness of Believers Baptism; As also
the lawfulness and utility of Infants Baptism.
With many useful Questions, concerning
the same matter.

MUSEUM

Grounded upon Ephes. 4. 7.
One Lord, One Faith, One Baptism.

By ROBERT CARNER.

I hate every false way.
Therefore, I esteem all thy Precepts concerning all things to be right:
Therefore I love thy Commandments above gold, yea above fine gold.
It is time for thee, Lord, to work: that I may make mention of thy name.
PSAL. 119. 126, 127, 128.
His testimonies are uprightly testified (saith) But his path prevent-
eth him, and he shall be known.
PROVERBS 10. 9.

Printed in the Year, 1642.

To the Churches of JESUS CHRIST, in
London, and elsewhere, in all
places.

Beloved in the Lord: My heart's desire to the Fountain of grace is, that you may receive abundantly from thence a multiplication of grace and peace, and a most rich enjoyment of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ: and that in every thing ye may be strengthened by him with all might, and enriched by him with all utterance, and with all knowledge, and replenished from him with that wisdom which is from above, and enabled by him to walk in holiness, love, and unity, and to stand steadfast in the Truth as it is in Jesus: that in all things he may be glorified by you. Beloved, our Lord and Saviour JESUS CHRIST Whom I am, and whom I serve, in whom also I am your Brother and Servant in the Faith and fellowship of the Gospel) having brought to my hand some understanding and enjoyment of the doctrine of Baptisme, and the usefulness thereof as it concerneth Believers, unto whom only he hath allotted it: I did account my self bound in duty to make you partakers of his grace given to me, by recommending the same to your consideration, as it is propounded in the following Treatise. And the rather I was willing to do so, because (although I have seen the precious labours of some of my dear brethren, to my edification, clearing the truth of the doctrine of Believers baptisme, and discovering the falseness of infants baptisme, in way of answer to such, or the arguments of such who pleaded so earnestly (though carnally) for the same) yet I have seen no Treatise positively and directly declaring the doctrine of Believers baptisme, with the End and use thereof unto them. I beseech the stronger Brethren not to account this undertaking arrogancie or presumption in me, who am the unworthiest amongst the Saints. I have writ it, and sent it especially for the instruction and confirmation of the weaker: having confidence (through the Lord) that it will be of some such use and advantage to them. Some things in this Treatise do not so directly concern you my Brethren, as others, who upon severall grounds (though but Sandy) are otherwise minded: as will be manifest to such as read

TO THE READER.

with understanding. Neverthelesse such things will not be uselesse unto you my Brethren. And so it may please the Lord that they may not be without fruit amongst those, among whom more especially they do concern: if the Lord in bringing this Treatise to their hands, bring it to their hearts also. It is their instruction that I desire. If any man think himself to be a Prophet or spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord. But if any man will be ignorant, let him be ignorant. Brethren pray for me: Be mindfull of the Brethren amongst us: Study to advance the Kingdome of Christ in these parts: for there is a generall backwardnesse to cast off humane traditions, and to close with the Lord Jesus in his pure Ordinances.

The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

**Your Brother in the love and
service and riches of the
Gospell;**

ROBERT GARNER.

A Treas-



A Treatise of BAPTISME:

Wherein is clearly proved the lawfulnessse and usefulnessse
of Believers Baptisme: As also the sinfulnessse and vanitie
of Infants Baptism.

With many usefull Instructions concerning the same matter.

Grounded upon Ephes. 4 5.

One Lord, One Faith, One Baptism.



Hich Scripture holdeth forth to us this truth: to
wit, *The Lord Jesus hath given and commanded One
Baptism of water under the Gospell to be administred
unto Believers onely.*

In holding forth this truth, it is needfull to clear
up these things: to wit,

First, by Baptisme in this Scripture, we are to
understand the Baptism of water. 1.

Secondly, This Baptisme of water is an Ordinance of the
Lord Iesus. 2.

Thirdly, This Ordinance of the Lord Iesus is properly and pe-
culiarly belonging vnto Believers: Or, it is given and command-
ed unto believers onely. 3.

Fourthly, What is the end and use of baptisme unto believers.
And this I shall shew by laying downie what are those Priviledges
or benefits which the Lord Iesus gives to believers in this
Ordinance. 4.

Fifthly, What is the duty of believers, in and after their par-
taking in this Ordinance. 5.

Sixthly, Whom the Lord Iesus hath appointed to be the Dis-
pencer or Administrator of this Ordinance unto believers. 6.

These things (through the helpe of God) being cleared up
will afford to us some usefull instructions, as flowing from thence;
and will serve for a Touchstone to make tryall of that which is
commonly called Infants Baptisme.

One Baptisme of Water mentioned in the Gospell.

What Instructions will naturally arise to us from these generall heads, I shall annexe them therunto as I goe forward.

The first thing to be cleared up is this: to wit, By baptisme in this scripture we are to understand the baptisme of water. There is indeed a threefold baptisme which we reade of in scripture. The baptisme of water, Acts 8. 36. and 10. 47. The baptisme of the holy Spirit or fire, Mat. 3. 11. Mark. 1. 8. And the baptisme of afflictions, Math. 20. 23. Mark. 10. 39. The first of these was administred to all believers we reade of in the Gospell. The second was given by Christ, more especially to some persons, either before or after the administration of the baptisme of water, in what measure the Lord Christ was pleased to dispense the same. And this is called the gift or gifts of the holy Spirit. Acts. 10. 45. and 19. 5. 6. The last of these is one time or other the portion of all such as will live godly in Christ Jesus: though indeed some by the appointment of God drinke deeper of the Cup, and are plunged lower and longer in afflictions then others are; yet so, as God alwayes proportioneth richer measures of grace and strength to greater measures of tryals and afflictions.

What hath beene spoken concerning this threefold baptisme may serve (as I conceive) to give some light to Heb. 6. 2. Where mention is made of Baptismes: not one onely in the singular number, but baptismes, in the plurall number. This by the way.

Now the main Scope or Argument of the Apostle in the fore-mentioned Scripture. (Ephes. 4. 5.) will fully prove that the baptisme of water is chiefly and onely intended there. He gives this exhortation to the Saints, verse 3. endeavour to keepe the unity of the Spirit in the bond of peace. He presseth this exhortation from the consideration of certaine Onities or Onenesses which were the common lot or portion of them all: and so are of all such as walke in the paths of the Gospell. Saith he, you are all One body, and one spirit, and you are all called to one and the same hope: ye have all one Lord, and ye all professe one faith in the same Saviour: ye are all baptized with one and the same baptism: you have all one God and Father, who is above you all, and through you all, and in you all in a way of grace and power. And therefore do you preserve an Oneness of heart and Spirit amongst your selves: keep or preserve the unity of the Spirit in the bond of peace. Now this one baptism which the Apostle makes use of whereby to strengthen his exhortation, must of necessity be

one of those three baptisines above mentioned; but first, it was not the baptisme of the holy spirit or fire: for it is evident, all these believers were not baptized with the powring out of the gift or gifts of the holy spirit upon them: they did not all prophesie nor all spake with tongues: but he gave some Apostles, and some Prophets for the edifying of the Body, vers. 11. 12. 13. And secondly, it was not the baptisme of afflictions: for we do not reade of any notable afflictions which all the members of this body did for the present meet with. And therefore that exhortation could not be, or not so strongly pressed upon them from either of these baptisines. And therefore this One baptisme here mentioned, is without doubt the baptisme of water, wherewith all the members of that one body, upon profession of one faith, according to the commandement of that one Lord, were baptized.

And from this One baptisme of water, whereof they were all partakers, as also they were of many other Onenesses, he exhorts them to keepe or preserve the unity or Onenesse of the Spirit in the bond of peace.

That usefull Instruction which flowes from hence, is to teach all the Saints, who are under the profession of this one baptisme, according to the commandement of One Lord, upon the profession of one faith, to endeavour at all times, by all meanes to keep or preserve the unity of the spirit, the onenesse of heart and minde, in the bond of peace. *Instruction.* 2 Cor. 13. 11.

And this that I have said, may serve as the first Touchstone for the tryall of Infants baptisme, whereby the unwarrantableness and counterfeitness of the same will be discovered: for if this one baptisme ingage all (without exception) who are under the profession of it, to keep or preserve the unity of spirit in that Body whereof they are members; to walk in a gracious, amiable, wise, and peaceable manner in the Body: then surely Infants have no admittance by the Lord to this Ordinance. Doth the Lord any where lay such an ingagement as this is upon Infants? Or are they capable of such an ingagement as this is? Or doth the Apostle intend them in this Scripture? wherein he saith, ye are one body, and one spirit, and ye are called to one hope: ye have one Lord, one faith, and one Baptisme: therefore do ye keep the unity of the spirit in the bond of peace. Whereby it is evident that not Infants or Infants of believers, but believers only

The first witnesse, to prove and justifie Believers baptisme.

only have entrance and admittance to the Lord to this ordinance.

And this remains now to be further proved in clearing up the two next particulars, to wit ; The baptisme of water is an Ordinance of the Lord Jesus ; which is one of them ; And this Ordinance of the Lord Jesus is properly and peculiarly belonging unto believers, which is the other of them ; These two , I shall now prove joyntly from the mouth of two clear and faithfull witnesses wherein this word is established , and shall prevail against all gain-sayers. These two witnesses are ; First, the command of the Lord Jesus and of his servants from his mouth. Secondly, the example of the Lord Jesus , and of the Saints in Scripture, who have walked before us in the pathes of the Gospell.

The first witnesse is the command of the Lord Jesus, and of his servants from his mouth. And who shall contradict his commandement, unto whom all power in heaven and earth is given ? It is thus written, Matthew 28. 18, 19, 20. And Jesus spake to his Disciples saying, All power is given unto me in heaven and earth. Go ye therefore and make Disciples all Nations, (for so the words are to be read) baptizing them in the Name of the Father, and of the Sonne, and of the holy spirit : Teaching them to observe all things whatsoever I have commanded you. Wherein observe this Order, to wit, first make Disciples , and then baptize them, and then teach them to observe all other things that I have commanded you. And let another Scripture witnesse to the truth of this interpretation, Ioh. 4. 2. Jesus made and baptized more Disciples then *John*. First he made Disciples, and then they were baptized. And the very same Commission of our Lord Jesus as it is expressed by *Mark* in the 16. chapt. vers. 15. 16. Doth put the matter out of all doubt, and is sufficient to convince such (if the Lord please) as make, I know not what strange interpretations of that place of Matth. 28. And he said to them , *Go ye into all the world, and preach the Gospell to every creature. He that believeth, and is baptized shall be saved.* That is, such as are made believers through the power of God in the preaching of the Gospell, let them be baptized ; and he that believeth and is baptized shall be saved. Thus we see *Matthew* and *Mark* explaining each other concerning the minde of the Lord Jesus in this Ordinance. Make them Disciples saith one, and then baptize them. Let them be believers saith another, and be baptized. And doubtlesse the
Scrip-

The second Witnesse, to prove and justifie Believers baptisme.

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Scripture fore-seeing what contradictions would afterward arise against this Ordinance of Christ (thus to be dispensed) through that self-love, carnall feare, pride and worldlinesse, which too much possesseth the hearts of many: and what oppositions would be raised against the Saints for the practise of it: did thus provide to clear up and confirm this truth to them whose hearts God doth perswade to receive in the love of it. To these Scriptures may be added divers others concerning the minde of the Lord Iesus in the mouths of his Servants, *Acts. 2.38.* Repent and be baptized every one of you in the Name of Jesus Christ, *Acts. 10. 47,48.* Can any man forbid water that these should not be baptized which have received the holy Spirit as well as we? And he commanded them to be baptized in the Name of the Lord. *Acts. 22. 16.* And now why tarriest thou? (It is the command of the Lord Iesus by *Ananias* to Saul, after that he appeared to him in a way of grace.) Arise and be baptized. Thus we have the first witnesse speaking clearly, plainly, and fully to the matter, *Joh. 13. 14* without any Deceitfulness, Darknesse, or inticeing words of Mans Wisedome.

The second witnesse (agreeing with the former) is the example of the Lord Iesus, and of the Saints in Scripture, who have walked before us in the paths of the Gospel. We will set the Lord Iesus in the first place. *Matthew 3. 13. 14. 15.* Then cometh Iesus from Gallile to Jordan unto *John* to be baptized of him: but *John* forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Iesus answering, said to him, suffer it to be so now: for thus it becommeth us to fulfill all righteousness. Then he suffered him. The Lord Iesus is herein an example to believers in these or the like respects: first in his paines, He travaileth from Gallile unto Jordan to be baptized. He is willing to take paines to fulfill his Fathers will. Secondly in his forwardnesse, and that is implied in the word then. Then cometh Iesus. That is, when *John* had entred upon the administration of baptisme: Then, when the worke was now in hand cometh Iesus. He doth not delay, but makes haste to fulfill the will of his Father. Thirdly in his humility, He cometh to *John*. He disdaineth not, nor neglecteth the Ordinance of God, although to be administered to him by one much inferiour to himselfe. Fourthly in his holy and firme resolution, He breaks through all oppositions which did lye in his way to hinder him in his Obedience to his Fathers

Fathers will. *John* forbid him. But the Lord *Iesus* overcomes that opposition with this consideration, that it is an act of righteousness, and therefore it becometh or becometh him to fulfill the same. To his example, we shall add the practise of the Saints in Scripture. Acts. 2. 41. Then they that gladly received his word were baptized. Acts. 8. 12. 13. But when they believed *Philip* preaching the things concerning the Kingdome of God, and the Name of *Iesus Christ*, they were baptized, both men and Women. Then *Simon* himselfe believed also, and was baptized: And verses 36. 37. 38. of the same chapter, the Eunuch said, see here is water, what doth hinder me to be baptized? And *Philip* said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that *Iesus Christ* is the Sonne of God. Then they went into the water, both *Philip* and the Eunuch, and he baptized him. Acts 9. 18. After that the Lord *Iesus* had appeared in a way of Grace to *Saul*, and had sent him to *Ananias*, It is said, He received sight forthwith, and arose and was baptized, Acts. 18. 8. Many of the *Corinthians* hearing, believed, and were baptized. And we reade further of foure households of believers who were baptized, *Lydia* and her household, Acts 16. 14. 15. The Taylor and his household, vers. 33, 34. of the same Chapter. *Crispus* and his house, Acts 18. 8. The household of *Stephanas*, 1 Cor. 1. 16. Now if some shall yet continue to say, (as many have already spoken upon their own imagination) that it is probable, there were Infants in the household of *Lydia*, as well as them of grown yeares, and therefore Infants were baptized as well as them. I give this twofold answer; to wit, First, there is but one baptisme of water: one in respect of that One Lord, who hath commanded it; and one in respect of that one subject, to wit, believers; such as make profession of one faith, upon whom only that One Lord hath commanded it to be administered. And therefore we may boldly affirm, that upon the same ground *Lydia* was baptized, upon the same ground also her household was baptized: that was upon their diligent attention and subjection unto the Gospell which *Paul* preached. And how this will agree with Infants, let the wise judge. Secondly, it is much safer and more agreeable to the rule of heavenly wisdom, and godly equity to interpret this one Scripture, wherein there is some seeming darknesse (and yet but seeming) by other clear Scriptures of the like nature, rather then to intangle and lose our selves, and wrong

wrong the Testimony of the Lord Iesus with our own imaginations. Let us then compare spirituall things with spirituall. Let us try the baptisme of *Lydia* and her household, by the baptisme of those other three households mentioned above. The Iaylor and his household who were baptized, were such to whom *Paul* and *Silas* did speak the word of the Lord, Acts 16. 32. and such as believed and rejoyced in God, vers. 34. He rejoyced and believed in God with all his house. And of *Crispus* and his household, it is said, Acts 18. 8. *Crispus* believed on the Lord with all his house, and they were baptized. And the household of *Stephanas* whom *Paul* baptized, 1 Cor. 1. 16. He witnesseth of them in the 16. chapter of this Epistle vers. 15. they were the first fruits of Achaia, and have addicted themselves to the ministry of the Saints. Now whether any of these Scriptures teach to us either directly or by way of consequence, the baptism of Infants; let the wise judge. And doubtlesse, *Lydia* and her household will speak as little for that baptisme: for such as were these households, such was *Lydia* and her household also.

Thus we have the second witness agreeing with the former, (as the Lords witnesses alwayes do) speaking clearly, plainly, and fully to the matter also. And in the mouth of these two witnesses, we have the second and third general heads clearly and fully proved: to wit, Baptisme is an Ordinance of the Lord Iesus which he hath given and commanded, as properly and peculiarly belonging unto believers, disciples, or repentant ones. And this Testimony, which is from heaven, shall stand immoveable against the imaginary and counterfeite testimony of all gain-sayers. If we receive the witness of men, the witness of God is greater.

1 Cor. 11. 1.

That which I have said for the clearing and proving of these two generall heads, is usefull to instruct us concerning the necessitie of believers baptisme; some say, it is of no necessitie: And they charge us that we put a greater necessity upon it then is meet. To such I may answer; Of what necessitie is any of Gods Ordinances? For what necessitie there is of others, the same necessitie there is of this. And truly we put no greater necessitie upon it, then the Lord Iesus himself hath put upon it. Now I conceive, there is a threefold necessitie which the Lord hath put upon this, as upon other Ordinances. First it is of necessitie to obey the Lord in this as in all other Ordinances. Secondly it is

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The necessity of Believers baptism.

of necessitie to shew forth the praise and honour of the Lord in this, as in all other Ordinances. Thirdly, it is of necessitie to seek the face, and strength, and blessing of Christ in this, as in all other Ordinances. That the Lord Iesus hath commanded it to believers (and in that respect therefore it is necessary) I have already proved: And that the Lord Iesus doth manifest his grace and strength to believers in it, I shall prove afterward, when I come to shew of what end and use baptism is (through Christ) unto believers. I shall therefore request such persons to consider, that what necessitie the Lord Iesus hath put upon a Church relation, upon hearing the Word, prayer, breaking bread, and the like: the same necessitie he hath put upon the baptism of believers also. I shall beseech such to take heed, that in charging us with folly, they charge not the Lord Iesus also. Others there are (whether through ignorance or malice, I leave to the Lord, and their own consciences) who endeavour to make this way of the Lord odious, and believers odious in the practice of it. But believers may answer such (as David did *Mitchael* when he reproached him for dancing before the Ark:) It is before the Lord Iesus, who himself was baptized, and hath commanded all believers to walk in this way; Therefore I will glory in this way, and account it a Crown to me: And I will yet be more vile then thus (as you account it vile) and I will be base in my own sight: And though you reprobach me, yet of the Lord Iesus and of his servants, of them shall I bee had in honour. *2 Sam. 6. 20. 21, 22.*

Tryall.

And further; This may serve as a second Touchstone or tryall of Infants Baptisme: For if the Lord Iesus hath given and commanded this Ordinance of baptism, as properly and peculiarly belonging unto believers, or disciples, as hath been proved by two witnesses; then this doth manifestly discover Infants baptism not to be of God, but of men onely. Search and try if this One Lord do any where command Infants to be baptized: Or if he appoint baptism to any, but upon profession of this One faith in their own persons onely: Or if you have any clear example in Scripture for Infants Baptisme, or the baptism of any but believers onely. *Mr. Marshall*, in his Sermon upon baptism, seems to grant that none but the disciples of Christ should be baptized, but then he turneth aside from the truth, by affirming that Infants in Scripture are called Disciples. He alledgeth onely

Acts

Acts 15. 10. In the first verse it is said, There were false teachers came from *Judea*, and taught the brethren, *Except ye be circumcised after the manner of Moses, ye cannot be saved.* Now saith Mr. *Marshall*, To be circumcised after the manner of *Moses*, is for infants to be circumcised as well as men. And these saith he, as well infants as men, are called Disciples, verse 10.

In answer to this, I shall shew the mistake of Mr. *Marshall* and others who follow him herein; from a twofold consideration.

First, These words (after the manner of *Moses*) respects not persons but things: to wit, the keeping of the Law of *Moses* annexed to circumcision. And so the words are thus to be understood: Certain men which came from *Judea* taught the Brethren, Except ye be circumcised and keep the Law of *Moses*, ye cannot be saved. And verses 5. and 24. will confirm this interpretation and this onely: where the same thing being repeated, it is thus said: to wit, It is needfull for you to be circumcised and keep the Law of *Moses*, vers. 5. Ye must be circumcised and keep the Law, vers. 24. So that the manner of *Moses*, respects not persons but things; to wit, the observation of the Law of *Moses*: which thing the false teachers required of the same persons at the same time, whom they commanded to be circumcised: which how it will agree with Infants, let the wise judge.

Secondly, the very same persons whom the false teachers commanded to be circumcised, are such whom *James* in the 19. verse saith, are turned to the Lord: and such whom he with the Church writes unto to abstain from the pollution of Idols, and from fornication, and from things strangled, and from bloud, verse 29. and such whom they call brethren, verse 25. and such who upon the reading of the Epistle rejoiced at the consolation; These and these onely are *Peters* Disciples, verse 10. And how these will agree with Infants which are Mr. *Marshall's* disciples, let the wise judge. The Lord teach him likewise to judge rightly. I would hope that upon further consideration, he will be otherwise minded: especially, if the Lord teach him to consider what is written, Luk. 14. 26, 27, 33. *Whoever doth not bear his crosse and come after me, cannot be my Disciple.* I do therefore (upon renewed consideration) bring back Infants baptisme to the fore-mentioned Touchstone, which is faithfull and precious, and we may trust to it: for it consists of two faithfull witnesses, where-

in are no deceit : whereby it is evident that the baptisme of Infants, is meerly and onely a device of man : seeing these two witnesses do agree in one, that the baptisme of water is properly and peculiarly belonging unto believers or disciples, upon profession of knowledge, faith, repentance, and holinesse, in their owne persons onely. And therefore, as those two witnesses do require, justifie and commend the baptisme of believers: so they disallow and disapprove Infants baptisme.

I shall now proceed as the Lord gives strength, to shew what is the End and Use of baptisme unto Believers : and this I shall do by declaring what are those priviledges or benefits which the Lord Iesus gives to Believers in this Ordinance : (for all the Ordinances of Christ are (through Christ) gainfull to believers) And indeed here is the marrow of the matter.

First, One priviledge is this: to wit, Believers (in submitting to this Ordinance) have the name of the Father and of the Sonne, and of the holy Spirit called upon them therein. This is expressly commanded by our Saviour, Mat. 28. 19. Make Disciples all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Spirit. And another scripture saith, They were baptized in the name of the Lord Iesus. And againe, He commanded them to be baptized in the Name of the Lord. All which commeth to one and the same thing: for through the Lord Iesus, believers have a glorious interest in the Father, and in the holy Spirit. And this is expressed elsewhere, by being baptized into Christ. Rom. 6. 3. Gal. 3. 27. Now to be baptized into Christ, or into the Name of Christ, or in the Name of Christ, have one and the same sense and signification in Scripture. The meaning of all is this : to wit, Let them be baptized in the Name of the Lord; that is, Let the Name of the Lord be called upon them in baptisme. Now his Name holds forth unto believers, especially two things : Authority, and Grace : as such know to whom the Lord giveth understanding. And to have his Name called upon them in baptisme, imply eth two things. First, the Lord declareth or promiseth to them, that he Calleth or Putteth his Name, that is, his Authority and his Grace, upon them in baptisme : for these words, Baptizing them in the Name of the Father, and of the Sonne, and of the Holy Spirit, carry the force of a promise in them : for in that the Lord hath commanded his servants to baptize believers in his Name, to Put or Call his
Name

Name upon them in baptisme he saith Amen to it, he confirmeth the word of his servants, he performeth what he promiseth to them; Agreeable to what he saith by *Moses* Numb. 6. 27. They shall put my Name upon the Children of *Israel*, and I will blesse them. Now the summe of what the Lord promiseth, or saith Amen to, and which his servants declareth in his Name unto believers in baptisme: is this, to wit, The Lord is your Father, and Master, and Lord, requiring honour, and feare, and service, and Obedience from you: there is his Authoritie, And not onely so, but likewise promising loving kindnesse, mercy, truth, peace, blessing, strength, teaching, and preservation to you: there is his Grace. And indeed, as his Name alone is excellent in respect of Authority, so in respect of Grace also. The second thing which is implied is this, to wit, Believers in baptisme do profess to put or call the Name of the Lord, that is, his Authority and Grace upon themselves: for in baptisme, there is, as it were, a promise on their parts; And it is as much as if they should openly declare before the Lord and his servants, thus we do now profess the Lord alone to be our Lord, our God, our Father, and our Master: and our selves to be his Children, his servants, his people: and that we give up our selves wholly and onely to him, to serve him, to love him, to feare him, to honour him; there is an acknowledgment of his Authority: and not onely so, but likewise to depend upon him, and to trust in him onely for mercy, righteousness, peace, blessing, strength, Wisdome, preservation, and all good things; there is an acknowledgment of his Grace. And thus, or to this purpose, believers are said to put on Christ in baptisme: as it is expressed by the Apostle, Gal. 3. 27.

And thus as the Lord hath taught me, I have shewed you what it is for Disciples or Believers to be baptized in the Name of the Lord. And therein, I have briefly declared to you, one of these glorious priviledges which the Lord *Jesus* gives to Believers in baptisme. And indeed, such to whom the Lord gives a spirituall understanding, will acknowledge that this is a glorious priviledge.

That which I have said for the clearing up of this priviledge, is usefull to instruct believers, who are under the obedience of this Ordinance as believers, to look upon their baptisme neither as shamefull nor beggarly, but as honourable and precious through Christ, whose Name is called upon them in the same.

There-

*Instru-
tion.*

Therefore be not ashamed of your baptisme, but own it continually, and before all men, as an honourable and rich priviledge to you through the Lord Jesus.

And again, let Believers be instructed to walk answerably to this priviledge which the Lord Jesus gives them in their baptisme. Let them in all things and at all times, be subject to him as their Lord and Master: let them be subject to none other in the things of Christ, but Christ only; whose Authority only they have professed in baptism to be subject to. Let them in all their ways & relations, walk according to the Lord Christ, whose commandments they have professed to be subject to. Let them likewise look for all supply of Grace from the Lord Jesus, that in his grace and strength, they may serve him in all things, and at all times, that in all their conversation they may shew forth the praise and honour of their Lord and Master, whose Name is called upon them.

Tryall.

Again, This priviledge which Believers have in baptisme through Christ, may serve as a third Touchstone of Infants Baptisme: for I thus conclude. Baptisme may lawfully be administered to none but unto such onely, whom the Lord hath made meet to be partakers of such a priviledge, as to have his Name called upon them in Baptisme. And who are these? But first such as know the Lord; such as know the Father, and the Sonne, and the Holy Spirit: such as know the Authority and Grace of the Lord Jesus: such as know what the Lord declareth and promiseth to them, and what they promise or professe before the Lord and his people in baptisme: as I have above shewed. Secondly, such whom the Lord hath inabled in some measure, to walk answerably to such a priviledge, and such a profession, as the Lord puts upon them, and they take upon themselves in baptisme: from thenceforth to walk as the servants of the Lord, whose Name therein is called upon them, being subject in all things to him, and depending for all things upon him onely. Now then the baptism of Infants being wisely and sincerely applyed to this Touchstone, it will evidently appear, to all discerning, humble spirits, not to be of God, but of men onely: for hath the Lord made them to be meet partakers of this Ordinance? Do they know the Lord? Do they not want this necessary thing? How then shall his name bee called upon them? How shall his Authority and Grace be declared to them in Baptisme,
and

and they promise and professe before the Lord and his people, from thenceforth to be subject unto him, and depend upon him, seeing they do not know him? Do not therefore such as command and pra^{se} Infants baptisme goe a direct contrary course from the mind of the Lord Jesus? I leave it to the consideration of the wise.

And heare I may take occasion to deale with such in a word or two, who plead so earnestly for the baptisme of the Infants of believers, upon this ground because they are holy: to wit, say they, with a fœderall holynesse, by vertue of their Parent or Parents being believers: which holynesse, say they, gives them a Right to baptisme. Their alone ground is from the Apostles words, 1. Cor. 7. 14. else were your children uncleane, but now are they holy.

I might answer, first that not such a holynesse, neither any other but a naturall holynesse, contrary to a naturall uncleannesse, is there intended by the Apostle, as will evidently appeare to such to whom the Lord gives a discerning Spirit.

Secondly, I might say, the Apostle speaks not the last word concerning baptisme, (neither was it to his purpose) in that Chapter.

But Thirdly, if I grant to them (seeing they are so earnest upon it) that the Infants of believers are fœderally holy, yet this will be no advantage to them concerning the baptisme of these Infants: seeing, I may affirme from the Lord Jesus, according to cleare scripture, that no holynesse whatsoever can admit any to baptisme but a professed holynesse, or knowledge, or faith, or repentance in their owne persons onely. Yea, I may boldly affirm, that if the Lord should witnesse from heaven to our knowledge, that such an Infant of such Parents was an elect vessell, one ordained to eternall life, an heire with the Lord Jesus of the Kingdome of glory (which is more then a fœderall holynesse) yet it was in no wise warrantable or lawfull to baptize such a one, till afterwards in time, the Lord did teach him to know himselfe, and he did professe and declare himselfe to believe in the Lord Jesus. And this likewise may in part give satisfaction to such who plead for Infants baptism from those words of our Saviour: Of such is the Kingdome of God. I conclude therefore, that it is necessary that all such doe know the Lord, and know their duty and ingagement, and priviledge, who are to be baptized in the
C Name

The second priviledge of Believers baptisme.

Name of the Lord. And so much for this Touchstone and this priviledge.

A Second priviledge which believers have by Christ in their baptisme is this, to wit, by baptisme they do enter into the fellowship of his Body, that is his Church, with all the priviledges and liberties of the same. Baptisme is that onely orderly entrance which God hath appointed for believers into the fellowship of the Church of Christ. 1. Cor. 12. 13. For by one Spirit are we all baptized into one Body, whether we be Jewes or Gentiles, whether we be bond or free, and have been all made to drinke into one Spirit. In which words we have these two things proved, to wit, first that believers baptisme is their entrance into one particular Body, Church, or Congregation of Christ. By one Spirit (speaking of Believers) we are all baptized into one Body. That is, We that are Members in particular, diversly gifted and fitted, by that one & the self-same Spirit, are all baptized into one body or fellowship, for the mutuall profit and benefit of each member, according to the proportion of grace given, and divided to us by that one Spirit.

And secondly, as Believers by baptisme do orderly enter into the Body or Congregation of Christ, so likewise into all the priviledges of that body. And that is expressed in the latter clause of this verse, and in the verses following. In this verse (saith He) *We have been all made to drinke into one spirit.* That is, We as Members of One body, are all made to drinke into one spirituall benefit, or into one spirituall Communion, which believers have from Christ in his Supper; According to that 1 Cor. 10. 16. *The Cup of blessing which we begge, is it not the communion of the blood of Christ?* And in the verses following of the 12. Chapter, He mentioneth other priviledges of the Body, which all the Members thereof do share in, saith he, they are all helpfull to each other, and do all take care of each other: they suffer and rejoyce one with another. And as this Scripture holds forth this priviledge which believers have in baptisme. So doth that likewise in Acts 2. 41. 42. *Then they that gladly received his Word were baptized; and the same day there were added about 3000. soules.* Where it is clear, that the entrance of all these believers, into the union and fellowship of the body, was by baptism: they were added by baptisme or in baptism. And so we are to understand Acts 2. 47. and 5. 14. and 11. 24. For God hath appointed but

but one way, for the joyning or adding of believers unto his Body. Which sometimes is called an adding to his Church, and sometimes an adding to the Lord; both which cometh to one and the same thing: for to be added to the Church of the Lord, or the body of the Lord, is to be added to the Lord himself, in a mysticall externall union. And the same Scripture likewise declareth, that as they entred by baptism into the union and fellowship of the body; so likewise unto the enjoyment of all the priviledges of the body. For so it followes; *And they continued stedfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers.*

Hence I may take occasion to instruct believers, who have entered into the Lords body in the Lords way, that they endeavour to walk closely with the body in all love, helpfulnesse, carefulnesse, tendernesse, and usefullnesse, as becommeth the Members of Christs body. Instru-
tion.

Secondly, hence I may take occasion to satisfie such (if the Lord please) as are opposites unto believers baptism, and their entrance into the Church by baptism, and contend much for their entrance into a Church-estate by Covenant or Contract, without baptism. Indeed there ought to be a sweet and firm consent, harmony, agreement or contract, both in judgement and affection, according to the Lord, amongst all those who are one body in the Lord; and as it is unquestionable: so it is a desirable, a good, and pleasant thing: and I shall plead for it as much as any. But that such a consent or covenant amongst persons, is an entrance according to Christ, into the body of Christ, without this one baptism, upon profession of this one faith, in this one Lord Jesus, is not clear to me from the Lawes and Statutes of this Law-giver. That Scripture, Esay 56. 4. and 6. verses, so much alledged for that purpose by men of that way (whom in other things I much esteem) where the Lord saith to the Eunuchs, and the sonnes of the stranger that serve him, and keepeth the Sabbath from polluting it, and taketh hold of his Covenant, that he will give them a glorious settled Name in His house, &c. Where they understand an entering into a Church-estate by Covenant onely. I say, I conceive, this Scripture (which is indeed a Gospell-Scripture) will without any violation admit of other interpretations, more spirituall, and more sweetly agreeing to the Gospell of Christ, then their interpretation is.

Why may we not say, without wrong to this or any other Scripture, that by taking hold of the Covenant here, may be understood in part, believers obedience to Christ in baptisme? For whatsoever Christ commandeth to his servants, may in a true sense, according to the Scripture, be called his Covenant. But if we come up to the spiritualnesse of this Scripture, I conceive, that by Covenant in this place, we are to understand Christ himself. For as I said, this Scripture is a Gospel-scripture. Therefore by Sabbath here, we are to understand the Lord Iesus only, who alone is the Sabbath or Rest of Believers under the Gospel. And to keep this Sabbath from polluting it, is to believe in him onely unto righteousness. For to do any work, I mean to seek righteousness, or peace, or reconciliation with God by any work, is to pollute this Sabbath or this Rest; by whom alone, such as believe in him, do and shall enjoy a glorious, an everlasting rest. So likewise by Covenant here, we are to understand Christ himself; and so he is called in the same Prophet. Esay 42. 6. I will give thee (speaking of Christ) for a Covenant of the people, for a light to the Gentiles. And chapter 49. 8. I will preserve thee, and give thee for a Covenant of the people. Therefore, to take hold of his Covenant, is to believe in Christ onely, to embrace him, to cleave close to him, to obey him in all things, and to make open profession, or confession of him. And to such indeed the Lord will give a glorious and everlasting Name, which shall not be cut off, even a Name in his house, better then of Sons and Daughters. And this I conceive to be the speciall meaning of the Holy Spirit in this Scripture; which is in no wise pertinent and proper for them, to bear them out in their Church-covenant, and their entrance into the Church by it only. Thus much I conceived necessary to speak by the way.

Tryall.

Againe, This that I have said concerning this priviledge which believers have in baptisme, through Christ, may serve as a fourth Touchstone for the tryall of Infants baptisme, whereby it is discovered not to be of God, but of men onely. For if all baptized persons according to the Scripture, were baptized into one body, to wit, the Church of God, and all the priviledges thereof, as hath been cleerly proved, from the 1. Cor. 12. 13, and Acts. 2. 41, 42. (And doubtlesse, there is but one and the same rule for all the Churches of Christ to walke by) Then surely the unlawfullnesse of Infants baptisme is hence also proved. Are they
meet

meet subjects to be joyned or added to the Lords body, who neither knew the Lord, nor his body, nor the priviledges of the same? Are they meet to be added unto the body in baptisme, who are no wayes meet to partake in the priviledges and liberties of the body? Who are no wayes meet to walk with the body in doctrine, in fellowship, in breaking of bread, in prayers, and in other liberties? And surely according to the scripture, those who are added unto the body, are added unto the present partaking and enjoyment, of all the priviledges of the body. Are they meet to be added to the body, who are no wayes usefull, helpfull, and profitable unto the body? Such who cannot care for the body, nor suffer with it, nor rejoyce with it, nor perform any office of love or duty to the body? Surely, the body of Christ, according to the scripture, is not made up of such unquall, unusefull, unhelpfull, unprofitable Members. Hath the most wise God made all the Members of the naturall body proportionable and usefull? And hath he not made the mysticall body, the Church of Christ glorious, in the proportion and usefulness of all the members? I speak not now concerning the salvation of Infants: for that Infants dying in their infancie may belong to the Election of Grace, and be saved, even the Infants of believers, and unbelievers, of Turkes, and Indians, who can deny it? But the wise will understand what I say. I leave the use of this Touchstone to their consideration. And so much for this Touchstone and this priviledge.

Thirdly, Another priviledge is this; to wit, Believers in baptisme, through the faith of the operation of God, have fellowship with Christ, in his death and resurrection: by the power of which the strength of the body of sinne is more subdued, and they are more enabled to walk in newnesse of life. Rom. 6.3 4,5. Know ye not (saith the Apostle) that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptisme into death, that like as Christ was raised up from the dead, by the glory of the Father: even so also we should walk in newnesse of life. And agreeable to this is, Col. 2. 12. Buried with him in baptisme, wherein also you are risen with him, through the faith of the operation of God, who hath raised him from the dead. In which two Scriptures, according to the matter in hand, I pray you take notice with me of these four things: to wit;

Firſt, that in or by baptiſme, beleevers have a great ingagement lyeth upon them, to walk like ſuch as are dead to ſinne, to the world, and to all humane traditions whatſoever in point of worſhip, and to live to God in holineſſe, and righteouſneſſe, and ſpiritual worſhip, according to Chriſt in all things. Seeing that in baptiſme they profeſſe themſelves to be dead with Chriſt, and to live with him, they ought from thenceforth, and from that time to be more diligent to live accordingly. Thus the Apoſtle expreſſely ſpeaketh, Rom. 6. 6. Where having relation to Believers burying and riſing with Chriſt in baptiſme, in the 4. and 5. verſes: He ſaith in this verſe, that henceforth we ſhould not ſerve ſinne. Minde that expreſſion (*Henceforth.*) And to this purpoſe is that exhortation to the ſame believers (and indeed concernes all profeſſing or confeſſing Chriſt) Let not ſin therefore reign in your mortall body, that ye ſhould obey it in the luſts thereof. And as they have a great ingagement upon them from thenceforth not to be ſubject to ſinne and the luſts therof: ſo likewise not to be ſubject to any human traditions in point of worſhip: you may underſtand ſome difference betwixt what I call ſin, and what I call humane traditions in point of worſhip; though theſe are ſinfull alſo. I ſay, Believers baptiſme ingageth them from that time, or from thenceforth, to caſt off all theſe things. Thus the Apoſtle reaſoneth, Coloff. 2. 20. Wherefore if ye be dead with Chriſt, that is, ſeeing ye are dead with Chriſt from the rudiments of the world, why, as though living in the world, are ye ſubject to Ordinances, after the Commandements and Doctrines of men. Where he layeth down this concluſion, that they are dead with Chriſt from the rudiments of the world, that is, from all thoſe things which were but Types and Shadows of the Lord Jeſus: And he proves this from their profeſſion in Baptiſme, verſe 12. (for unto that it is moſt evident he hath relation) ye are buried with him in Baptiſme: And from this concluſion he preſſeth this exhortation by way of reaſoning; Why, as though living in the world, are ye ſubject to the Ordinances, &c. It is a diſhonourable thing, and altogether unanswerable, for ſuch as have the Name of Chriſt called upon them in Baptiſme, and therein profeſſe themſelves to be buried with Chriſt, from thenceforth to ſerve any ſinne in the luſts of it, or to be ſubject to Types and Shadows of Chriſt, or any Ordinances which are after the commandements and doctrines of men. Whereas

on the contrary, it is an honourable and a glorious thing for believers to walk up to that engagement, which the Lord Jesus hath laid upon them, and they have taken upon themselves in that Ordinance.

Secondly, by baptisme, believers have a great ingagement layeth upon them to seeke after, and set their affections upon things which are above, where Christ sits at the right hand of God. Col 3. 1. 2. If ye then be risen with Christ, that is, Seeing then ye are risen with Christ, set your affections upon things which are above, where Christ sits at the right hand of God. He here also layeth downe this conclusion that they are risen with Christ; for so much the words imply. And this he proves likewise (as he did the former concerning their being dead with Christ) from their profession in baptisme, vers. 12. of the second chapter: (for unto that it is most evident he hath relation) Buried with him in baptisme, wherein also, you are risen with him, through the faith of the operation of God, and from this conclusion, he presseth this exhortation upon them. Seek after, and set your affection upon those things which are above, where Christ sitteth at the right hand of God. As if he should say, seeing ye professe your selves to be risen with him, you must ascend up with him also in your affection, setting your mind upon those things which are above. It is a dishonourable and an unanswerable thing for believers who professe themselves to be risen with Christ in baptism, to set their affection upon things on the earth. Whereas on the other side, it is a glorious, and an answerable thing for such to set their mind, their joy and delight upon things which are above: to live and converse with the Lord Jesus, in the bosome of his Father.

Thirdly, the Lord puts forth a glorious power to Believers in baptisme, giving in unto their hearts (in what proportion he pleaseth) the power of the death and resurrection of **JESVS CHRIST**, acting faith in them to receive the same, whereby they are in some measure enabled to perform that which their baptisme doth engage them unto: Rom. 6. 4. We are buried with him by baptisme into death, that like as Christ was raised up from the dead by the glory of the Father: even so we also should waike in newnesse of life. This Scripture hath much in it for the comfort of believers; Wherein this is layd downe for a certaine truth, to wit, that like as Christ was raised:

raised up from the dead by the glory of the Father: even so (marke that expression, even so) we also should walke in newnesse of life; that is, like as the glory of the Father was put forth in rayſing his Sonne from the dead: even so, the glory of the Father is put forth unto believers in baptisme, crucifying the power of sin in them, and rayſing up their heart and minde as it were into heaven to ſit with Chriſt, to walke with him in a holy and heavenly converſation, to live a new life, which the Scripture, calleth a newnesse of life. And therefore thoſe words; even so we also ſhould walke in newnesse of life, doth not onely hold forth what is our duty, but what is our priviledge alſo, for they carry the force of a promiſe in them, and are to be thus underſtood, to wit, even ſo we alſo through the glory of the Father acted in us in our baptiſme, ſhall walke in newnesse of life. And ſo it will agree with the 5 and 6 verſes of the ſame chapter. For as we are planted together with him in the likenesse of his death, we ſhall be alſo planted together in the likenesse of his reſurrection. And this is a greecable to that other place, Col. 2, 12. Buried with him in baptiſme, wherein alſo, you are riſen with him through the faith of the operation of God, who hath raised him from the dead. Wherein, I obſerve, that the ſame operation of God which was put forth in rayſing Chriſt from the dead, is put forth unto believers, in baptiſme (in ſuch proportion as the Lord pleaſeth) acting faith in them, through which they riſe with Chriſt, or pertake with him in the power of his reſurrection, in a glorious meaſure. And this is ſo cleare a truth, that *Peter* is bold to ſay, (ſpeaking unto believers) Baptiſme doth alſo now ſave us (not the putting away of the filth of the fleſh, but the answer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. That is the baptiſme of believers muſt not be looked upon with a fleſhly and carnall eye, as a waſhing of the fleſh: but with a holy and ſpiritual eye, as a holy and pretious Ordinance of Jeſus Chriſt: in which Ordinance, he puts forth the power of his reſurrection unto believers, through faith ſaving them more richly then before, from the power of an inward pollution or filthynesse, even a filthy polluted conſcience with the accusations of it: and working in them more abundantly an enlightned, holy, good conſcience: which answers or ſpeakes good to them towards God. And whether that Scripture in Heb. 10. 22. may not agree much to this purpoſe, I leave to the conſideration

tion of the wife. Neither doe believers enjoy this fruit and benefit in the present administration of baptisme onely: but this grace and power of Christ in baptism, hath an influence into after times also, even so long as they continue in the estate of mortality.

The 4th. and last thing considerable to my purpose in the two Scriptures above named, is this; to wit, Baptisme thus considered, is part of that compleatnesse which believers have in the Lord Iesus. Col. 2.10. Where the Apostle speaking to believers, he saith. And ye are compleat in him. If ye ask in what manner, or in what respects? he tells us in all respects, as it appears in the following verses of this chap. and the beginning of the next. And amongst the rest this is one; ye are buried with him in Baptisme, wherein also, ye are risen with him. And to the same purpose is that, Rom. 6.5. Believers in baptisme are planted together with Christ (mark that expression, planted together with him) in the likenesse of his death, and in the likenesse of his resurrection also. And surely, herein is the compleatnesse of a believer, to be planted together, and grow together, and live together with the Lord Iesus. And therefore such do in part come short of their compleatnesse in Christ, who do yet come short of being baptized as believers in the Name of Christ.

Thus much concerning the explication of the third priviledge which believers have in baptism; Wherein I have been the larger, that so I might (as the Lord hath helped me, and not without much comfortable experience, through Christ) cleare up the minde of God in it, partly for the instruction, consolation and encouragement of believers; partly to be an Apologie for them; and partly to be another Touchstone or tryall of Infants baptisme.

First, partly for the instruction and encouragement of believers, who are under the injoyment of this Ordinance upon profession of faith in their owne persons. Much hath been spoken to this purpose in the explication of this priviledge, as those that are spirituall may understand.

I shall presse this forward upon my selfe and them, with a word of exhortation; I beseech you in the Lord that you receive not this Ordinance of CHAIST in vaine. Endeavour to walk up to that ingagement which lyeth upon you by baptisme. Let not any sin therefore reigne in your Mortall

Exhortation.

bodies, that you should obey it in the Lusts thereof. Be not you subject to Ordinances, after the commandements and doctrines of men. Be not ye in bondage to the rudiments of the world, to such things that are but shadowes of the Lord Jesus: for ye are buried with him in Baptisme. Endeavour to walk in newnesse of life, in a holy and heavenly conversation at all times. Walk like such as are risen with Christ. Do you ascend up with him into heaven in your affection. Set your affection upon things which are above, and not on things on the earth. Walk answerable to your profession, that this Ordinance of the Lord Jesus be not justly blamed. And for your encouragement, be assured, you shall have a renewed supply of strength from the Lord Jesus. The glory of the Father, the operation of God shall be put forth; as need is on your behalf. Therefore, act faith daily in the death and resurrection of Jesus Christ, which is so richly made over to you in this Ordinance, not for present use onely, but for future profit and benefit also, during the time of your sojourning in this present world. Account your selves in all things to be compleat in Christ, and that your Baptisme in his Name as Believers, is part of that compleatnesse which you have in him. Endeavour in the strength of Christ to walk answerable to these priviledges, that the Name of the Lord Jesus may be exalted by you.

Apologie.

Secondly, The explication of the former priviledge, is partly to be an Apologie for baptized Believers (reproachfully called Anabaptists, truly called Christians) against all those hard speeches, and grievous accusations, which ungodly men, and many who are accounted religious also, do falsely speak and charge against them: and that not privately onely, but in publike also. How are they accused before authority! How are they openly charged to be movers of sedition, troublers of the State, and such as the Land cannot bear! Yea some are not ashamed to say, and that openly, that they are sensuall persons, walking after the lusts of the flesh, and many such like things as these are. Surely, if such men did know what an ingagement lyeth upon Believers in baptisme, to cast off the service and obedience of sinfull lusts, and to walk in newnesse of life, having their conversation as becommieth Saints: As also what strength they receive from the death and resurrection of Christ in baptisme, which hath an influence into their whole life; I say, if they did rightly know the pretiousnesse of Believers baptisme in these and other respects: they

they would be so far frō speaking against them, that they would speak for them, & would say to thē, we wil go with you, & walk with you: for we have heard that God is with you. Truly, I will not deny but some who take this profession upon them, do hold forth and maintain some things very erroneous. As free-will, and power in corrupt nature to come to Christ: As also a falling away from Christ, after they have once received him, or believed in him; with other opinions also very dangerous. But there are but few so erroneous who are under this profession; Neither dare the Churches of Christ under this profession, hold communion with them: For we utterly disclaim these opinions. Neither will I deny but that some who are under this profession, do walk scandalously, loosely, sinfully, and altogether unanswerably to such a profession. But we abhor their practises, and disclaim fellowship with them who walk so; yet not mentioning such things without grief. But if *Judas* prove a Traitor, let not the eleven Apostles be so accounted. If *Ananias* and *Saphyra* prove dissemblers and lye to the holy Spirit, let not the rest of the Church (who were of one minde and heart in the Lord) be accounted dissemblers. If some branches in the Vine prove fruitlesse, let not all the branches be thought such. If some Professors make shipwrack of that faith which they once professed, let not all Professors be judged to be such. Thus much for this Apologie.

Thirdly, the Explication of this third Priviledge, may serve *Tryall.* partly to be as a fifth Touchstone of Infants baptisme: whereby the unlawfulness and vanity thereof will be further discovered. For according to this priviledge of baptisme through Christ, I make this conclusion, to wit; Baptisme may lawfully be administered to none, but such whom the Lord Jesus hath made meet to be partakers of such a priviledge in baptisme, to have fellowship with him in baptisme, through faith, in his death and resurrection: that they may walk answerably in some measure to such a profession, and such an ingagement as they take upon themselves in baptisme: having their conversation from thenceforth more holy and heavenly, as becommeth such who profess themselves to be buried and risen with Christ in baptisme. Let then the baptisme of Infants be skilfully and sincerely tried by this Touchstone. Are Infants made meet to have fellowship with Christ in his death and resurrection, in this or any other Ordinance? Do they know Christ, or believe in him? Do they

know any thing concerning the death and resurrection of Jesus Christ? How then shall they have fellowship with Christ in this or any other Ordinance, who neither know CHRIST, nor believe in him? Are any persons meet to have fellowship with Christ in any Ordinance, but such as know him and believe in him? I may therefore firmly conclude, that as the knowledge of Christ, and faith in him, are necessary to a worthy partaking in the Lords Supper, and a fellowship with Christ in that Ordinance: So also they are necessary to a worthy and warrantable receiving of baptisme, and a fellowship with Christ in that Ordinance. And further, are Infants made meet to have such an ingagement laid upon them, as baptisme layeth upon all those who are under the profession of it according to Christ? From thenceforth and from that time, to shew forth Christs death and resurrection? To walk like such as have professed themselves to be dead, and risen with Christ in Baptisme? Doth not this Touchstone (with all the former) cleerly discover Infants baptisme, to be onely a device and commandment of men? Thus much concerning this Touchstone, which I leave to the consideration of the wise. And so much concerning this Priviledge.

The fourth priviledge (which is the last I shall name) which the Lord Jesus gives to Believers in this Ordinance, is this; to wit, In this Ordinance, the Lord Jesus by his Spirit acting in a believers heart, doth more richly seal up or confirm to him the free and full remission of all his sinnes, through the blood of Christ. And therefore, observe it; Not onely the Name of the Father, and of the Sonne, but of the holy Spirit also, is called upon believers in this Ordinance. And this is the proper grace or work of the holy Spirit, to witnesse or confirm to us (by acting faith in us, more assuredly to believe) the remission of all our sins by Jesus Christ. In baptisme, as well as in the Lords Supper (although in another manner) the pretious death and resurrection of Christ, is mystically, yet clearly, set forth before believers. And the Spirit of God acting faith in them, in this Ordinance, doth not onely clear up to them more sweetly, the pretiousnesse of the death of Christ, but also confirm to them more richly, their interest in the same; to wit, the remission of all their sinnes, and their peace with the Father, through Jesus Christ. Hitherto, I conceive, tends that of *Peter* to his perplexed hearers,

hearers, Acts 2. 38. *Repent and be baptized every one of you, in the Name of Iesus Christ, for the remission of sinnes.* He doth not say, neither dare I say that baptisme is a remedy to remit sinnes: for then I should run into the mistake of such, who pleading for their Infants baptisme, do say: Baptisme is a remedy to take away that sinne, which they as the sons of *Adam* have conveyed to them. But this Scripture, I conceive, holds forth to us especially two things. First, that repentance and remission of sins are preached & given only in the Name or through the Name of Iesus Christ. There is sufficiency of grace and strength in the Lord Iesus, and in him onely, to give you repentance and remission of sinnes. And so it will agree with what is written by *Luke, 24. 47.* *And that repentance and remission of sinnes should be preached in his Name among all Nations, beginning at Ierusalem.* Secondly, that the Lord Iesus doth in baptisme confirm or witnesse unto Believers, in some comfortable measure, the forgivenesse of their sins in his Name. And therefore he commands them to be baptized, partly for this end, that in baptisme he may confirm to them in some measure, by his Spirit, acting faith in them, the remission of their sinnes. For when a Believer is baptized in the Name of Christ, and the Spirit of God acts faith in him in his baptisme, then is his heart more sweetly assured, that through this Name all his sins are remitted, and he is at peace with God. And to this purpose, I conceive, we are to understand that Scripture, *Acts 22. 16.* *Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord.* Not that baptisme doth wash away sinnes: for it is the blood of Christ onely, received by us through the faith of the operation of God, that washeth or cleanseth us from all sinnes. But thus; Be baptized, and in thy baptisme call on the Name of the Lord: that is, act faith in the Lord Iesus, in whose Name thou art baptized, that through faith in his Name in this Ordinance, thy heart may be further confirmed in this assurance, that all thy sinnes are washed away in his pretious blood. And to this purpose, I conceive, we are to understand, *Mark. 1. 4.* and *Luk. 3. 3.* concerning *Iohns* baptisme: Only *Iohns* baptisme did point at Christ yet to come, and that which Christ after gave in Commission, did hold forth Christ already come. And this priviledge or benefit, believers have doubtlesse found in baptisme. Hence it is, that the Eunuch after he was baptized, went on his way rejoycing, *Acts 8. 39.* He had found something

of Christ in this Ordinance, which gave him occasion of rejoycing. It was not a uselesse, but a gainesfull Ordinance through Christ to him. And so it was said of the Iaylor and all his house after they were baptized: He rejoyced, believing in God with all his house. Some increase of faith, and some witnesse of the Love of Christ, they had found ministred to them by the Spirit in this Ordinance. And as it was given to our Lord Iesus straightway after his baptisme to see heaven opened, and to heare the love of the Father witnessed from heaven to him by the holy Spirit: Even so, the like mercie, in a lesse measure, is given to believers in and after their baptisme. Neither is this fruit onely to be found in the present administration of baptisme: but in respect of this benefit (amongst others) baptisme hath an influence into the whole life of a believer. And truly, the grace of God is very observable in this respect: for by baptisme or straight way upon it, believers are called out to wrestle with Satan, as it were in the open feild: they are set as a But for Satan and the world to shoot against; and therefore they had need be Armed with the strength and love of Christ, given into their hearts by the holy Spirit in this Ordinance. Thus much concerning the explication of this priviledge.

*Instru-
tion.*

Hence believers may be instructed, to act faith dayly in the Lord Iesus, in this Ordinance: and to expect a renewed power of the Spirit of God inabling them in the faith to looke often upon Christ therein. As also witnessing afresh to their hearts, in such actings of faith, the remission of all their sinnes through him, in whose Name they are baptized; for baptisme is not onely usefull to believers in the present administration of it, but for future times also. The comfort and benefit of it, through the power of the holy Spirit (whose Name is called upon them therein) hath an influence into the whole life of a believer. Therefore let believers account their baptisme to be of great use and comfort to them through Christ, by the operation of the holy Spirit in them therein.

Tryall.

Againe, the clearing up of this priviledge, may serve as a sixth Touchstone for the tryall of Infants baptisme, whereby the unlawfulness thereof will be further discovered. I lay downe this conclusion: to wit, Baptisme may be lawfully administered to none but to such whom the Lord Iesus hath made meet in some measure to be partakers of such a priviledge in baptisme;

to have the remission of their finnes, through the Name of Christ, confirmed or witnessed to their hearts, by the power of the holy Spirit, whose Name is called upon them in this Ordinance. Are Infants meet to have repentance and remission of finnes preached to them through the Name of Christ? and to be baptized in his Name for the remission of finnes? are they meet to have remission of finnes, through Christ, witnessed to their heart in baptism; by the holy Spirit, who neither know their finnes, nor know Christ, nor know the holy Spirit, in his gracious and comfortab'e operation? Therefore the baptism of Infants is not of God: for I affirm (as I said before) that baptism can lawfully be administred to none but such whom the Lord Jesus hath made meet in some measure to receive remission of finnes in baptism; I meane to have the remission of finnes, through the Name of Christ, witnessed and confirmed to their hearts, in some comfortable measure, by the holy Spirit, working graciously in them in that Ordinance. And Surely at the least, it is needfull that they know their finnes, and know Christ, and know the holy Spirit, and know his operations, when he puts forth his grace and power in them. Now how these things will agree to Infants, I leave to the Iudgement of the Wise.

Thus much concerning the priviledges or benefits which the Lord Iesus gives in a gracious and meet proportion, unto believers in their baptism.

What I have said concerning these priviledges (which are the sum of the fourth generall head which I propounded in the beginning of this Treatise) may serve partly for instruction to such as desire to know what is the end, and use, and profit of baptism unto believers: which is a thing to be considered; and partly to blame such who (yeilding to ignorant and carnall reasonings) do account believers baptism to be a burden; and (say they) Christ hath taken away all burthens from believers under the Gospel. That Christ hath taken away believers burthens, is a holy and sweet conclusion: but that believers baptism is a burthen, it is a carnall excuse, or a sinfull Inference drawne from that conclusion. We have not so learned Christ. We account his yoke easie, and his burthen light. I now proceed to cleare up the fifth generall head, to wit, What is the duty, or what ought to be the carriage of believers in and after this Ordinance. This I shall

The seventh touchstone of Infants baptisme.

shall be brief in. It is recorded of the Lord Jesus that in or upon his baptisme, he prayed, Luke. 3. 21. And the same counsell was given to *Saul* concerning his baptisme. Act. 22. 16. Arise, and be baptized, and wash away thy sinnes, calling on the Name of the Lord, that is, praying to the Lord, and acting faith in the Lord in this Ordinance. What their duty is after this Ordinance in the whole course of their life, I have before shewed, in declaring what Ingagements lyeth upon believers by their baptisme.

What I have spoken concerning this head, is usefull to direct believers in their duty, both how to enter upon the Ordinance, and how to behave themselves after it according to Christ.

This likewise may serve for a Seventh Touchstone of Infants baptisme, whereby the unlawfulness thereof is further discovered. I lay downe this conclusion: to wit, Baptisme can lawfully be administred to none, but such whom the Lord hath made meet to pray to him, and call upon his Name, in or upon the administration thereof: and whom the Lord also hath fitted in some measure to walk answerable to those Ingagements which baptisme requireth of us, from the very time that we are under the profession of it. But how these things will agree with Infants, I leave to the Iudgment of the Wise.

The last generall head to be cleared up is this, to wit, Whom the Lord Jesus hath appointed to be the Dispenfer or Administrator of baptisme to believers. The Scripture teacheth us, that whom the Lord Jesus hath authorized and appointed to preach the Gospell, them also in the very same Commission, and according to the same time, he hath authorized and appointed to baptize such as believe the things concerning the Kingdome of God, and the Name of Jesus Christ. Mat. 28. 19. Mark. 16. 15. 16. Acts. 8. 12. and as it followeth in the 35. 36. 37. 38. verses of the same Chapter.

If it be objected that the administration of baptisme to believers was tyed to Apostles onely;

I Answer. First, It is evident, Disciples did baptize before Apostles were chosen. Iohn. 3. 22. 23. 24. When the Disciples of Christ were there baptizing, it is said, Iohn was not yet cast into prison. Now by comparing Mat. 4. 12 with Math. 10. 2. 3. 4. We shall finde that it was some-while after *Iohn* was cast into prison, before the Lord Jesus called the Twelve, under the denomination of Apostles.

Secondly,

Secondly, after Apostles were chosen, yet Disciples did baptize who were no Apostles: as is evident by Philips baptizing of the Eunuch, Acts 8. 3. 8. and Ananias baptizing of *Saul*, Acts, 9. 10. compared with the 17. and 18. verses of the same chapter.

Thirdly, the commission to preach and baptize given by Christ to his servants, was not given to them only or simply under the denomination of Apostles, but Disciples. Math. 28. verse 16. compared with 19. And thus the promise of Christ to be with his servants in the dispensation of these Ordinances, hath an Influence into all times, even to the end of the world.

Fourthly, The Scripture declares that the speciall or chief businesse which Apostles are called to, is to preach the Gospel. 1 Cor. 1. 17. Christ sent me not to baptize, but to preach the Gospel, that is; The speciall or chief work which Christ called me to do, was not to baptize but to preach the Gospel. From whence we learn, that Apostles are not chiefly tyed unto the administration of baptisme, neither is the administration of baptisme tyed onely unto them.

Fifthly, The things of Christ were committed by the Apostles, according to the will of Christ to faithfull men, who should be able to teach the same to others also. 2 Tim. 2. 2. And doubtlesse, those who have a calling to teach them to others, have a calling to dispencc them to others also.

If any shall object, that for along time under the raig of Antichrist, the holy and pure administration of baptisme according to Christ was lost, so that believers have it not by way of succession from baptized persons, and therefore their practise herein may seem faulty.

I answer. First, Was not also the Ordinance of preaching the Word, in the simplicity and purity of it according to Christ, lost for a long time under the raig of Antichrist? And yet what wise and humble man will refuse to heare the Gospel preached in simplicity, and in a holy order, from such whom God hath gifted and called to dispencc the same? And surely, those whom God doth call to preach the Gospel, those he also calleth to baptize believers.

Secondly, we finde that when the book of the law of God, and the pure and holy administration of all Gods Ordinances was lost, under the Idolatrous reigne of *Manasseh*, (which was

long) the servants of God in *Iosiah* his reigne finding the same, and understanding the minde of God therein : they did not now lay aside the book of the Law and the Ordinances of God, conceiting that they must looke for another *Moses* (by whom the Law was first given) from whose hands they should againe receive the Law, and the Ordinances appointed in it: but without delay, they read the booke, set themselves to seek God, renews the Covenant which was found in the book, keepes the Pascheover, purgeth out all Idolatry, and reformes all things which concerned the worship of God, as we may read at large 2. Kings. 22 and 23. chapters. And in *Nehemiah* 8.1. We find the Children of *Israel*, after their returne from *Captivity*, being gathered together with one consent, they require *Ezra* to bring forth the book of the Law of *Moses*, which the Lord had commanded to *Israel*. They look not now for a new *Moses* to give the Law againe to them: but they look at the Lord, and look at his Law which he had commanded to all *Israel*, and their onely care was now to understand the mind of God in it; and therefore they require *Ezra* to read it and to give the sence of it. And it is observable, amongst other things, They found it written in the Law, that the children of *Israel* should dwell in Boothes, verse 14. Which Ordinance of God from the dayes of *Iosua* to that time had been neglected of them: but they now understanding the will of God in it, presently set themselves to the practise of it. They do not lay aside the book of the Law, and continue in the neglect of what was written therein, saying, these things belonged to our fore-fathers, or may concern future generations: but they look at the Law of God, and all things written therein as concerning themselves also. And surely it is a thing not blame worthy, but commendable in believers (finding the Law of Christ, and the things he hath therein commanded to all *Israel*) speedily without delay, to set themselves to put the same in practise.

And for believers in some cases to be baptized by an unbeliever, the Scripture is not without warrant in this also. *John Baptist* an unbaptized person, he baptized others. Yea the Lord *Jesus* came from Galile to Jordan, to be baptized of *John*. The Sonne of God came to be baptized of *John*, a mean person, an unbaptized person. And as it was in the first administration of baptism, so also in the first recovery of the pure administration of

of baptisme out of the darknesse of superstition, Believers may warrantably receive the Ordinance of Baptisme from an unbaptized person, whom they shall with one consent chuse to this work, being one gifted, and blamelesse; especially if he hath instructed them in this and other things, concerning the Kingdome of God, and the Name of Jesus Christ.

And if some shall say, The Church is in the Wilderness, and therefore all the Ordinances of God do lye as it were lost, being hidden from us, untill the recovery of the Church out of that estate. Their opinion being grounded chiefly upon Revel. 12. 6. 14.

I shall propound by way of answer, what I conceive, in a few words. Her wilderness condition, doth not figure out or denote her darknesse, hiddenesse, or not appearing, or the losse of her Ordinances during that space of time, to wit, a thousand two hundred and threescore dayes: but it teacheth us chiefly, a certain middle state or condition, wherein the Church was to continue for such a season, somewhat like that of the Israelites wandering in the Wilderness, after their deliverance from the face of that Serpent, or red Dragon *Pharaoh*, untill their entrance into the Land of Canaan: for I conceive the allusion is chiefly, if not wholly taken from the dealings of God with Israel in those times. This wilderness condition therefore of the woman, is some middle state which God hath appointed to her, and prepared for her to continue in, untill the time be expired when she shall enter into Canaan, all oppositions being troden under foot. And concerning this matter, there are two or three things in this Scripture, worthy of our consideration. Rev. 12.

First, that during her condition in the wilderness, she is called the Woman, or the Church. That Name or Relation is neither lost nor hidden: but agreeing herein to the estate of the Israelites in the Wilderness, being called the Church in the Wilderness, and enjoying many pretious Ordinances and priviledges of the Church of God; and yet not come up to that Glory and rest which was before them.

Secondly, God appointed this Wilderness condition, this Middle State to her, partly for safety, that in that condition, during that time, she might be preserved from the face of the Serpent, verse 14. Even as God sent Israel into the Wilderness to preserve them from the rage of *Pharaoh*, that red Dragon,

untill such time as the promised Land was to be given to them: So God appointed such a wildernesse, (as it were a wandring, unsettled, wayfaring, travailing) condition to the Church for such a time, that she might be preserved from the overwhelming power of the red Dragon, untill she come unto that glorious, settled, peacefull condition of rest, which shall ere-long be given to her.

Thirdly, God doth graciously provide that the Church shall be fed and nourished during her wildernesse condition: verses. 6. 14. even as he did graciously provide for *Israel* in the wildernesse.

Fourthly, During her wildernesse condition, shee hath many faithfull children, children of the youth, stout warriors, like Arrowes in the hand of a mighty man, who maintaine the truth and honour of the Lord Jesus against such as joyne themselves unto superstitious and erroneous practises. These are called the remnant of her seed, which keepe the commandements of God, and have the Testimony of Jesus Christ. vers. 17. I desire that this may be well noted, that during her wildernesse condition, shee hath a seed, a remnant who keepe the commandements of God, and have the Testimony of Jesus Christ. And who can warrantably say that these commandements of God are not the Ordinances of God, and the Ordinance of believers baptisme amongst other Ordinances? And who therefore can say upon good ground, that during her wildernesse condition the Testimony of Christ is lost, and the commandements and Ordinances of Christ are lost? seeing this remnant of her seed do keepe the commandements of God, and have the Testimony of Jesus Christ: that is, they practise his commandements, and hold forth his Testimony. And thus they maintain the truth and honour of the Lord Jesus, against such as joyne themselves unto superstitious practises: even as the valiant ones of *Israel* did of old (during their wildernesse estates) maintaine the Lords honour against those who made them a God of their own Ear-rings, and gave honour to it. Exod. 32. 26. 27. 28. 29.

Fifthly, during her wildernesse condition, the woman and the remnant of her seed, meets with much warfare and with many oppositions from the Dragon, for keeping the commandements of God and the Testimony of Jesus Christ. vers. 17. yet these oppositions are not so directly from the Dragon mentioned

in this chapter, as from the Beast mentioned in the next, who hath the Dragons power and venome in him, but yet would seem to be very devout: even as *Israel* in the wilderness, after their deliverance from the Rage of the red Dragon, did meet with many oppositions and many troubles: and not onely from such as were more manifest enemies, but from such also as would seem to be very zealous. Numb. 16.1.2.3.4.5.

Sixthly, the holy Spirit makes no mention in this Scripture of the not appearing of the Church, nor the losse of her Ordinances: neither will it agree to the condition of the Church of *Israel* in the wilderness, from whence (as I said) I conceive the allusion to be chiefly taken.

Wherefore I see no reason why such a conclusion should be received: to wit, that the Church is lost, and her Ordinances are lost, and therefore that we can neither know, nor do any thing untill the consummation of that time of the churches being in the wilderness. Surely such an opinion doth arise, and is maintained from the policie of Satan, and not from the teaching of the holy Spirit. Other things might have been spoken by way of answer to that objection, but what I have said (I conceive) may suffice.

Thus much concerning the explication and clearing the last generall head. What I have said concerning this head is usefull thus farr: to wit, As well to confirme and establish the hearts of the Saints who are under the practise of this truth, that they through the Lords help, may stand stedfast herein against all the wiles of Satan, unto the prayse of God: As also to give satisfaction (if the Lord please) to such who seeme to make scruple at such like things as these, to hold them off from the practise of this baptisme, which they are convinced to be a truth of Christ. But let such take heed of dallying with the truths of the Lord Jesus.

And thus as the Lord hath helped me, I have cleared up those six generall heads, which I propounded in my entrance into this matter: As also have layd downe in brief what usefull instructions are to be learned from each of them.

To conclude: It was not my purpose to answer all arguments particularly, which are alledged by many for the maintenance of Infants baptisme. seeing that is profitably and sweetly done by others of the Lords witnesses. But what I intended

and propounded, I have (through the Lords help) in some comfortable measure performed. Being fully perswaded that what I have written is the mind of Christ, and may serve to convince all gainsayings, and overthrow all arguments whatsoever, which are alledged for infants baptisme: and to satisfie all such, who have not a prejudice against the truth, and preferre other things above the truth.

I do therefore exhort all such who professe to love the truth, and say they desire to know and obey the truth: that they lay aside all prejudice, wordly respects, self-ends, carnall reasonings, and questions about words, which are not to edification: and speedily, without delay, to give up themselves to the obedience of the truth in this and all other things. And let them consider what the Lord Jesus saith, Iohn 14. 21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest my selfe to him.

F J N S.

